513 No one has a bed except the aménokal, who owns one of the Hausa
[352 type; this model has also been adopted in a certain number /227/
177 of Kel Oui /Owey/ camps. (1) The man and woman each sleep on
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1. Contrary to what has been said, the bed is not Tuareg but Hausa. Its use is spread among the sedentary people of Aïr, Damergou, and Sokoto, and it is made by Hausa smiths.

his or her own side of the tent, the boys with their father and the girls with their mother.

•854 There are no cradles for babies among the Ahaggar Tuareg, and young children are placed on a skin or on blankets. Sometimes a hemispheric wicker frame is put over them and covered with a cloth to cut off the light or protect them from sandstorms.

The Kel Aïr and the Tenguéréguif have little cradles which are suspended from the top of the tent.

354 Fire. -- In front of each tent there is a hearth, generally made of three stones. It is not intended for cooking purposes, but rather for warmth in the evening after the sun has gone down when all the people gather in the shelter of the asaber, which is unrolled in an arc in front of the tent. The flame warms up hearts and
[272] bodies and synthesizes family and friendship. Sometimes a container of water is placed on the three stones to heat in order to make tea.

343 The cooking fire is set apart, generally some three or four
354 meters from the tent, in the shelter of a little stone wall in order to protect it from the wind.

372 We have not been able to find any myth on the origin of fire
773 among the Tuareg. According to them it was created by God, who gave it to man to cook food. Iblis (Satan) wanted to seize the secret of how it was made, and God punished him by creating

841 843 The cessation of the menses during pregnancy is interpreted discerningly, that is, that the baby is fed by the discharge and rejects the waste products from it at birth (placenta).

842 [789] [782] 769 [431] When a woman cannot have a child, her husband goes to find a marabout who sells him an amulet which the woman must wear next to her skin. The wife, for her part, goes to pray near old tombs known to be those of venerated people. She asks God's pardon for her faults and asks death to intercede for her with the creator. If the woman conceives, the husband takes the marabout an offering which sometimes consists of as much as several head of livestock.

846 834 431 After confinement the wife has no sexual relations with her husband for a month and ten days. On the fortieth day the husband makes his wife a present of sandals and new clothing.

862 Nursing lasts on the average from two to two and one-half years. Boys, however, are weaned six months later than girls, for they are more fragile, it seems, and need stronger food.

● 854 In camp the young child is placed on a cushion, lying on his stomach, and kept in place by a cloth band which passes over his loins and ties under the cushion. His wrists are also sometimes attached. Sometimes a wooden frame made of arches is placed over him; it holds up cloths and protects him from flies, light, [184] and sandstorms, all at the same time. The Ioullimmiden Tuareg use little cradles which are hooked to the arches of the tent.

At moving time the mother carries her child on her back or on her hip, held by a loincloth knotted over the breasts. This [171] method, also used by the Sudanese, does not seem to disturb the child, in spite of the /286/ mother's movements, which are some- [853] times quite sudden. If he cries, she nurses him until all the milk is gone; there is no question of hours or measure for feedings.

826 851 517 The long nursing period as well as the carrying system causes the woman's breasts to sag rapidly after the first child. For the Tuareg, however, aesthetics count less than motherhood, which ennobles the woman.

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Anr'eroubou, lion
Ahar, lion
Eknissi, hedgehog /4/
Akouti, rat
Amadjour, camel
Amder', giraffe, etc.

Examples of Women's Names
Tamerouelt, hare
Tahenkatt, gazelle
Tinirt, mohr antelope
Tamer'ouant, cowrie shell
Tadar'ine, grains (of wheat, barley, etc.)

In the course of this study there will be found many proper names of men and women which might give rise to interesting comparisons with names used among other Berber tribes of North Africa.

The Tuareg child is brought up heedlessly, with the negresses' children. It is chiefly the negress who takes care of him. He lives out-of-doors, often quite naked or hardly dressed, and his body is toughened early. During the nursing period the negress makes a kind of hammock out of an old haïk, the two ends of which are fastened to tree branches or to the tent pegs, and this kind of cradle is called "taoulioula" ⵜⴰⵡⵍⵉⵡⵍⵜ (from the verb "eouilaouel" ⵡⵍⵉⵡⵍ , to swing). 854

While he is still very young, barely seven years old, the child is employed as a shepherd and acquits himself very well at his task. 857

Then, as soon as possible, he is perched on a mehari (racing camel), for he must know his regular mount thoroughly. [492 868] Young Harendou, an orphan of the Aoulimmiden /Aulliminden/, taken in by Moussa ag Amastane, the amenokal of the Ahaggar, was already an excellent meharist at the age of ten. At his side he wore a "takouba" ⵜⴰⴽⵓⴱⴰ (saber) larger than himself of which he was very proud. /5/

291 /103 cont./ occasions. The "ratki" is another veil, as large as the tabarikant and made of wool, but white; it is also very rare.

The Tuareg woman does not wear a sarroil but a kind of knee-length skirt, a simple piece of cloth tied around the waist, called "assedjebès." Young girls begin wearing assedjebès when they are nubile.

The woman wear ighatimen for footgear, carry tera, and all have a taralabt slightly different from that of the men. The iremdan is often carried without a case. In winter the tabrok (dokkali) is also a feminine garment.

● [854] All of the young children are naked; later they put on the blue gandurah; the boys have a sarroil toward the age of eight or nine. At about fifteen, they begin to wear the veil.

Food

262 The Tuareg are particularly frugal eaters, and their condition of life does not predispose them to a finely prepared cuisine. Tuareg food has nothing about it to flatter the tastes of a gourmet. The few /104/ dishes palatable for a Frenchman [177] have been borrowed from the Arabs and will not be mentioned here.

The basic elements of the Tuareg diet are: millet, milk, and dates. Millet (enelé) comes from the Sudan or is harvested in the Ahaggar as a summer crop; the latter, whose grain is smaller, is better liked but is insufficient in quantity.

252 Millet (the "bechena" of the Arabs) is crushed with a pestle and winnowed to keep only the white flour. This flour is sometimes eaten just as it is after crushing: this is the "tibik" used on the trail by the hurrying cameleer, and it is sometimes used even in camp.

Also called tibik is a more complicated preparation: millet is crushed, winnowed, then washed and put in a tarahout. Heated pebbles are buried in the grain until it become slightly cooked or rather roasted. The progress of the

846 /120 cont./ is said that a woman will never again bear children
751 if, during a delivery, she turns the foetal pouch inside out. Another cause of sterility is being hit by the tail of a uran.

845 Deliveries generally take place very well, but there are accidents, the percentage of which is not known; either the infant dies or puerperal fever is contracted. The Tuareg are completely powerless against such accidents resulting from childbirth.

852 /121/ On the seventh day of his life, the infant receives
553 his name, the occasion for a celebration to which all the close relatives are invited. A great meal is served, followed by tendi and ilougan. It is an honor to be the godfather and to give the infant its name; this honor is paid for in gifts (alouf). When several persons are candidates for the position of being the godfather, the winner is chosen by drawing straws.

● 854 As do all the mothers of the world, the Tuareg woman coddles her baby, covers it with caresses, is touched to hear it cry, and sings it to sleep: "O hare, bring slumber, my baby won't sleep." As soon as he can walk, the infant gets to know the camp; he wanders around the tents, plays with the black servants near the fire, learns to talk, and remains very attached to his mother, who, day after day, teaches him the customs. The daily observation of the customs makes the child very obedient and very respectful.

857 At about the age of five, the young imrad Targui beings
868 to follow his brothers or sisters as they tend the goats. The young nobles follow their Negro shepherd. The child thus learns to know his country, the paths, the plants, the animals, and their habits. An old servant will point to a track on the sand and say: "Here's your father's camel, and this track is that of the female camel that just gave birth."

During his comings and goings across the pastures, the desert life engraves itself on his memory. He notes the track of the gazelle on the sand and that of the cheetah in pursuit. "Look," says the old slave, "in spite of the slyness of the

6:Blanguernon Y-5 (1937-1954) 1955 MA25 Tuareg MS25
Hoggar

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38. Young Targui and his black servant at Ideles.

[p. 226]

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

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Fig. 9. Vassal woman with her child straddling over the right hip. The Tuareg generally carry their children in this way though certain Ayr Tuareg have adopted the Sudanese fashion of carrying children on the back. Ahaggar, the *Aguh-en-tehlé* tribe.

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have expressed as their opinion that the blacksmiths originally constituted a fair-skinned Tuareg population who mixed with black-skinned Sudanese people like so many true Tuareg. It is interesting that Tuareg blacksmiths have a peculiar language of their own known as *ténet*. This language has unfortunately never been studied. It is used by the blacksmiths mainly as a secret language spoken when they do not want other people to understand them, whereas blacksmiths use Tuareg (*tamachek*) as their family language. The Ayr Tuareg consider the *ténet*-language an invention of the blacksmiths.